12.

ANIMADVERSIONS UPON THE French King's DECLARATION AGAINST The Protestants.

Given at Versailles *the* 17*th of* June 1681. *and Registred in Parliament the* 8*th of* July *following.*

Translated out of French.

LONDON,

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THE French King's DECLARATION.

LEWIS *by the Grace of GOD, King of* France *and* Navarre, *to all, to whom these present Letters shall come, Greeting. The great Success which it hath pleased GOD to give to the Spiritual Excitations and other reasonable Means, that we have employed for the Conversion of our Subjects of the Pretended Reformed Religion, inviting Us to second the Motions which GOD gives to a great number of our said Subjects, to acknowledge the Error, wherein they were born: We have resolved to derogate from Our Declaration of the first of the Month of* February *in the year* 1669. *By which the Children of the said Religion were in some sort excluded from turning to the* Catholick, Apostolick *and* Roman *Religion from the Age of seven years (at which they are capable of Reason, and of Choice in so important a matter as that of their salvation) until the Age of fourteen years for the Males, and twelve for the Females, although the Edict of* Nantes, *and others given in favour of those of the Pretended Reformed Religion,*

contain not any such Disposition, for which it being necessary to provide: FOR these Causes, and other Considerations Us thereunto moving, We have said and declared, and by these Presents, signed by Our Hand, do say and declare, that we will, and it is Our Pleasure, that Our said Subjects of the pretended Reformed Religion, as well Males as Females, having attained the Age of seven years, may, and it shall be lawful for them to embrace the Catholick, Apostolick, *and* Roman *Religion; and that for this purpose they may be received to make Abjuration of the Pretended Reformed Religion, and that it shall not be in the power of their Fathers, Mothers, or other Relations to give any impediment thereunto, upon any pretence whatsoever; derogating for this purpose, as much as shall be necessary, from Our said Declaration of the first day of* February 1669. *We will also, that the said Children, who shall be converted after the Age of seven years compleat, shall enjoy the benefit of our Declaration of the fourteenth of* October 1665. *And that conformably thereunto it shall be at their Choice after their Conversion, either to return unto the Houses of their Parents, there to be nourished and maintained, or to retire elsewhere, and to demand of them for that purpose a Pension, proportionable to their Qualities and Estates: Which Pension the said Parents shall be obliged to pay quarterly to their Children; and in case of Refusal, We will, that they be thereunto constrained by all due and reasonable ways. And forasmuch as we have been informed, that many of Our Subjects of the said Pretended Reformed Religion have sent their Children to be brought up in Foreign Countries, where they may take up Maxims, contrary to the good of the State, and to the Fidelity which they ow Us by their Birth; We hereby most expresly enjoin them to recall them without delay, upon penalty (to those that have visible Estates) of being de-*

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prived of their whole Revenue during the first year, and of one half of the said Revenue, during all the time, that they shall keep their Children in Foreign Countries: And as to those, that have no visible Estates, they shall be obliged to recall their said Children, upon penalty of being Fined proportionably to their Goods and Professions: and they shall be forced to pay the said Revenues and Fines every year, until they shall have actually brought back their Children. And we forbid all Our Subjects of the said Pretended Reformed Religion (upon the aforementioned Penalties) to send for the future their Children into Foreign Countries to be educated before the Age of sixteen years, without our express Leave.

ALSO WE give in Command to our beloved and faithful Counsellors, the Persons holding our Court of Parliament at Paris, *that they cause these Presents to be Read, Published, Registred and executed according to their Form, and Tenor, without permitting them to be contravened in any sort or manner whatsoever: For such is our Pleasure: In witness whereof we caused our Seal to be put to these Presents. Given at* Versailles *the seventeenth day of* June, *in the Year of our Lord* 1681. *and of our Reign the nine and thirtieth. Signed,* LEWIS: *and on the Fold. By the King,* COLBERT. *And Sealed with the great Seal of yellow Wax.*

Read, Published, Heard, and at the request of the Kings Procurator General ordered to be put in execution according to their Form, and Tenor, according to the Decree of this day. At *Paris*, in Parliament, the eighth of *July*. 1681. Signed, *JAMES.*

ANI-

ANIMADVERSIONS UPON THE KING'S Declaration,

Given at Verſailles the 17*th* *of* June, 1681.

I. 'TIS now about twenty years, that the Adverſaries of our Religion have inceſſantly tormented the Reformed of *France*: for having begun by a demolition of a great part of their Churches, they have conſequently cauſed to be Publiſhed againſt them Decrees upon Decrees, and Declarations upon Declarations; the laſt alwaies going higher than the firſt, and bearing all the marks of an hatred, which every day increaſeth, and of a violence, ſtronger than the precedent. But it muſt be acknowledged, that this new Declaration, which now appears, has ſomewhat ſo ſtrange and ſo malignant, that all Nations are ſurprized thereby, and all rational and

and equitable Spirits have juſt cauſe to be ſcandalized thereat.

II. That, which above all is moſt capable to caſt them into a ſtrange Aſtoniſhment, is, to ſee, that this Declaration is called the Declaration of a King, not only Great in Valour, and Virtues, both Moral, and Intellectual, but principally in Juſtice and Mercy; and yet this laſt Declaration does not in any wiſe bear the Characters of Juſtice and Mercy: which obliges me to believe, that His Moſt Chriſtian Majeſty is very ill informed touching his moſt humble Subjects, of whom there have been given unto him ſiniſter impreſſions, contrary to the Truth. But it is not only at this day, that the Church of our Lord has been calumniated before the wiſeſt, and moſt equitable Princes, who have often beheld her with the Eyes only of thoſe, who demand nothing but her Ruine. Nothing herein befals the wonderful *Monarch*, whom it has pleaſed GOD to grant unto the *French*, but what has arrived to the greateſt Men of their Time, *Trajan*, *Adrian*, *Antoninus* the Philoſopher, and *Marcus Aurelius*, who have been more celebrious through their great and Heroick Vertues, than through the pompous Titles, which they bore of Emperors of the Eaſt and Weſt: They have nevertheleſs hated the Chriſtians in a terrible manner, they have vexed them, they have cruelly tormented them, ſuffering themſelves to be tranſported with too eaſy a belief of their Calumniators.

III. There is none but ſees, that the Name of ſo great a King, put at the Head of this Declaration, does it abundance of Honour; but he judges alſo at the ſame time, that the Declaration is very unworthy of, and even ſhameful to the Monarch, whoſe Name it bears. It is this Name, which ſhall be eternally ſacred to the Reformed

med of *France*, as well as the incomparable Hero, that bears it: But it follows not, that they ought much to respect a *Declaration*, which does them the worst of all Evils, and which is at the same time prejudicial to the Service of the King, as shall be more amply verified by what follows.

IV. The beginning of the Declaration hath something very pompous, but which is in no wise sincere: *The great Successes, which it hath pleased God to give to the Spiritual Excitations and other reasonable Means, that We have employed for the Conversion of our Subjects of the Pretended Reformed Religion.* These great Successes are difficult enough to be known. It is true that there have been seen some ruined Gentlemen, some debaucht Ruffians, some despairing Mechanicks, and some oppressed Peasants, who have betaken themselves to the *Roman Catholick Religion*. If they will give the Name of great Successes to the Revolt of some inconsiderable Persons (who cannot amount to the two hundredth part of those that persevere constantly in the true Faith) we cannot hinder them: No more than we can the *Jesuits*, when they impudently publish in their Books, that those of their Order make Conversions in the *Indies*, and *China*, of an hundred and two hundred thousand Souls at a time.

V. *The great Successes, which it hath pleased GOD to give to the Spiritual Excitations.* This expression (*Spiritual Excitations*) has something very abstruse, and those that invented it, well believed, that a new word was necessary to excuse or authorize extraordinary and unheard of Actions. I agree with the Penner of the Declaration, that they are *Spiritual Excitations*: But since he explains not from what sort of Spirit they proceed, and that there is [illegible]

med nothing, but unworthy Frauds, and odious violences, We know, what judgment muſt be made of their *Spiritual Excitations*, ſince it cannot be ſaid, that they proceed from the Spirit of Light, of Peace, and of Candor, but on the contrary from that Spirit, which is a Lyar, and Murtherer from the beginning.

VI. *And other reaſonable Means.* If to ſeduce peoples minds by all ſorts of Artifices, to catch Men according to all their Infirmities, to employ only Gold, and Silver for the purchaſing of Souls, to flatter them by Promiſes, to terrify them by Menaces: If to take away Children from their Parents, to ſhut them up in Monaſteries againſt their Will: If to promiſe Pardon to Criminals, Eſtates to Beggars, Honours to Raſcals: If to baniſh the Paſtors, to ſend honeſt people to the Gallies, to ruine zealous Families, and a thouſand other things of this Nature: If theſe I ſay can be called *reaſonable Means*, with ſo many other ſtrange Proceedings, as are uſed againſt the *Reformed*, I confeſs, that thoſe that trouble them, are the moſt reaſonable people in the World.

VII. *Inviting Us to ſecond the Motions, which GOD gives to a great number of Our ſaid Subjects, to acknowledge the Error, wherein they were born.* The Compilers of the Declaration believe without doubt, that they ſpeak to the people of *America*, to whom they will tell their Tale, when they call theſe *Divine Motions*: For as for the *French*, and their Neighbours, and all *Chriſtendom*, they are perſuaded, that thoſe, which embrace the *Roman Catholick Religion*, act only by pure humane and carnal Motions; Which their Adverſaries know well, ſince they bargain with them, and that theſe ſell their Souls, and engage their Salvation for the Mony that is given them.

VIII. *The Motions, which GOD gives to a great number of our ſaid Subjects.* It is manifeſt, that by this *great number of Subjects*, are meant, Children whom they pretend to ſeduce by all ſorts of Means: For otherwiſe this *great number* is but a Chimera. In effect, after they ſhall have uſed the wickedeſt and moſt diabolical Endeavours to draw away poor Children in their weak Age, they will ſay, that they have *ſeconded the Motions, which GOD gives to a great number of their Subjects*, and thoſe, who do not know the humor of theſe Seducers of Souls, that make triumphs for nothing, will imagine, that this *great number of Subjects* conſiſts only in Men grown from twenty to threeſcore years of Age, and will never believe, that they intend to ſpeak of Children from ſeven to fourteen years.

IX. *To acknowledge the Error, wherein they were born.* The Adverſaries of the Reformed know them not well, and ſpeak very ignorantly of their Belief, when they call it Error. The Reformed believe nothing, but what the *Roman* Catholicks believe, but they believe not all, that the *Roman* Catholicks believe. If the Reformed believed things oppoſite to the Sentiments of the *Roman* Church, then (ſuppoſing that Truth were found only in that Church) the Reformed Church would be in Error. But if the Reformed are eſteemed Erroneous, becauſe they adhere not to ſo many Superſtitions, wherewith the Divine Worſhip is almoſt overthrown in the Roman Church, they will alwaies conſolate themſelves upon the Lord JESUS, who is the Truth, and who will not reject them, and upon this, that the injuries of Men cannot prejudice them but for a ſhort ſeaſon.

X. *We have reſolved to derogate from our Declaration of the firſt day of* February 1669. *By which the Children of the ſaid Religion were in ſome ſort excluded from turning to*

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the Catholick, Apostolick, and Roman Religion. We will speak hereafter of this fine Resolution of derogating by one Edict from another. As to what the Adversaries say, that by the Declaration of the year 1669. Children were in some sort excluded from Conversion. They are ridiculous in speaking thus: One is not excluded from a thing, although he be not yet in State to have the enjoyment of it. Children, whom their Fathers leave in their Minority, are not excluded from their Inheritance, although they be not put in possession thereof: The Children of the Reformed were not excluded from Conversion, provided they had arrived to an Age of Maturity and Knowledge, if yet the Name of Conversion may be given to that, which is no other than a meer Apostacy.

XI. The Adversaries of the Reformed cannot be so crafty, but that their Artifices are nevertheless discovered. One may see by this word EXCLUDED, in what manner they have dealt with the King, for to draw from him the last Declaration: For undoubtedly they have not failed to represent to his Majesty, that his Conscience was interested, in that the Children of the Reformed by the obstinacy of their Fathers were deprived of the hopes of Salvation, that for this respect His Majesty ought to put himself in some sort above the Laws, for to give to the Children a liberty and means of being saved; and that the Edict of the year 1669 had something unjust in giving this Right to the prejudice of the Salvation of the Children, since the said Children would not be free, having attained the Age of seven years, to make choice of the Religion, wherein they will live and die. And it is upon these false Reasons, that the Decree of 1681. has been extorted.

XII. *From the Age of seven years (at which they are*

capable of Reason, and of Choice in so important a matter, as that of their salvation) until the Age of fourteen years for the Males, and twelve for the Females. See here, what will make Foreign Nations laugh, if they think that we speak seriously, as one ought to do in a Declaration of the Kings. For either it must be supposed, that the young people of the Religion have as much understanding from seven to fourteen years, as the *Roman* Catholicks have from eighteen to five and twenty: Or else it must be acknowledged, that it is only in mockery, that so much Reason and Discretion is given to Children, as to be able to consider, to weigh the Reasons of two Religions, to decide afterward, and to determine themselves to that, which they shall find the best.

XIII. If the Adversaries had not cast away all shame, and trampled their Consciences under their feet, they would take more care, than they do, and would not discover their malice. For why shall Children be permitted in so tender an Age to dispose of their Souls, for to embrace what Religion they please, when the Laws in general suffer them not to dispose of their Persons or Estates before a certain Age, and the Laws of the Realm, the King, and the Parliaments prohibit Children clandestine Marriages, although they be at age to Marry, and declare such Marriages void and of no effect, and as if they had never been. And nevertheless the Reins are let loose to Children in a matter infinitely more important, before they know any way how to discern things real, solid, and eternal from such, as are apparent and perishable: The disposal of their Souls is left to them, they are permitted to embrace what Religion they please, in fine the most necessary and most sublime of things, to wit salvation, is hazarded to the discretion of Children, that are pleased only with plays and Baubles.

XIV.

XIV. The Adversaries, to excuse so wicked and so extravagant an Action, say, that being persuaded, that the *Roman* Catholick Religion is the best, and the Church of *Rome* the infallible Church, out of which there is no Salvation: They do an action of Charity, when to save the Children, they pluck them from the Arms of their Fathers, who would not fail (as they say) to damn them, by causing them to be bred up in a false Religion. Besides this they affirm, that since Children at the Age of seven years begin to discern between good and evil, so that they are at liberty to do the one or the other, they may also choose, what they judge convenient for their Salvation.

XV. If the Reformed had to do with people as reasonable, as they would appear to be: Or rather, if their Adversaries affected not to imitate the *Turks*, who never dispute of their Religion but with the point of the Sword, and in a violent manner; one might confound them with the vanity of their Reasons. But since the *Roman* Catholicks prove very ill, that their Belief is the perfectest, and since they cannot verify that their Church is infallible: The Reformed on the contrary prove very solidly their Religion by the Holy Scripture, and demonstrate, that the true Church is not that, which appears to the Eyes of the Body; but that, which serves GOD in Spirit, in Faith, and in Truth: so that with Reason and Justice they complain of the taking away from them their Children, whom they guide in the way of eternal life, for to precipitate them into certain death.

XVI. They reason also very badly, when they say, that because Children from seven to fourteen years are capable to discern between good, and evil, they may do the same between truth and falshood. Nature teaches man the first, although very imperfectly, and

ten grow old, before they know the greatness of the Evil they commit: But, for the knowledge of True and False, it depends solely on the lights of Revelation, and not on those of Nature. For to this purpose one must both read and meditate carefully on the Word of God, which Children not being of ability to do, they cannot form any Judgment touching Religions: and if it happens, that they quit the *Reformed Religion* for to embrace the *Roman*, this action can be termed only an effect of their Ignorance, of their Blindness, and of their imbecillity.

XVII. Let it hence be judged how cruel, inhumane, and tyrannical an Act it is, to take away Children from their Fathers, who would save them, for to plunge them in Superstitions and Idolatry: But we must discover here the impiety of these Partisans of Lying, who seek only to get Companion of their Errors, and to people Hell with such as themselves. They know well, that they shall not have much ability to seduce Persons of a mature age, instructed in Religion, and fortified in the Faith: they make therefore their assaults elsewhere, and that is upon Children. They have no great difficulty in gaining this Point: for they have Power and Authority in their Hands. And the Reason why they address themselves to Children, is because of the weakness and ignorance of that Age: For they know, that Children mind only the Exterior, and the Pomp, which flatters and tickles the sense, and regard not things Divine, High, and Spiritual.

XVIII. If there be in the World a Service, which seizes on the Senses, it is the *Roman*: There is nothing so stately, as the Churches of the Catholicks, nothing so well adorned with Statues, with Paintings, with the magnificence of Gold and Silver: There is heard in them ravishing Musick: There are seen in them great

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Lords, great Ladies: and for to compleat the Pleasure, you have the delights of the Theater in the Celebration of the Mass. These things are very capable to please poor Children, who consider only the outside, and find nothing like it in the Churches of the *Reformed*: There is nothing so naked as these, and in some parts nothing so miserable: There are seen in them few Rich, few Noble, but abundance of Poor: Their Worship is almost wholly Spiritual, consisting only in Faith, Repentance, Charity, Peace, Joy, and Sanctification, which are things, that cannot fall into Hearts as yet tender and delicate: so that the Adversaries propose to themselves the raising of great Trophies upon the infirmity of Child-hood, the Pomp of their Church, and the misery of the Reformed, besides the will and good-pleasure of the King, who knows not the perverseness of their designs.

XIX. I must lay open a secret, which will be a strong Testimony against the Adversaries of the Reformed, or will at least discover their Design. They aver, that Children from seven to fourteen years are capable of Reason and Choice, only to maintain against them, when they shall be grown up, that what they did, they did by Choice and Reason, and that, if they shall pretend to repent of what they shall have done through Ignorance or Imbecillity, they may be punished by Banishment, by Confiscation of their Estates, or loss of their Lives by the hand of the Hangman upon a Scaffold, if they can be seized on: And so that which is begun by fraud, will be continued by violence.

XX. *Although the Edict of* Nantes, *and others, given in favour of those of the Pretended Reformed Religion, contain not any such Disposition. For which it is necessary to provide.* Nothing was more solemn than that Edict, made in favour of those of the Religion, as well in acknow-

knowledgment of the great ſervices, they had done to King *Henry* the Great, his Predeceſſor, and to *France*; as to fortifie them againſt the Inſults and Wickedneſs of their Adverſaries, who cannot leave them in peace. When that Great King ſigned this Edict, he engaged not only himſelf, but his Succeſſors, that it ſhould be inviolably obſerved for ever: But there is ſo little reſpect had at this day for his glorious memory, that it is broken and deſtroyed in almoſt all its Articles. Who would at that time have believed, that the Jeſuits, who had before cauſed that Great Monarch to be aſſaſſinated, and who afterwards made him to be ſtabb'd, ſhould one day mount to ſo great Authority in *France*, as to cauſe the Edicts of *Nantes* to be trampled under foot? And that the Enemies of *France* ſhould dare to counſel outrages againſt its moſt faithful Subjects, and that they ſhould be powerful enough, to get new Edicts paſſed, which ſhould vacate the old ones, and expoſe *France* to the Mockery and Contempt of other Nations. But we ſee well, that this is a conſequence of the Maxim, eſtabliſhed in the Council of *Conſtance*, That Faith is not to be kept with Hereticks any longer than neceſſity requires, or that they are to be feared. So that Poſterity will not know hereafter how to rely on the Royal Faith and Word.

XXI. *We will, and it is our pleaſure, that Our ſaid Subjects of the Pretended Reformed Religion, having attained to the Age of ſeven years, may, and it ſhall be lawful for them to embrace the Catholick, Apoſtolick, and* Roman *Religion, and that for this purpoſe they may be received to make Abjuration of the Pretended Reformed Religion.* One cannot indeed calculate the number of Injuſtices and Calamities, comprized in theſe few words. There is not any thing ſo cruel to be found in all Antiquity,

quity, and I do not believe, that since the first foundation of the *French Monarchy* there has been made a Declaration, more odious, more contrary to Reason, to Justice, to Nature, to the Laws, to the Commandments of God, and to Divine and Humane Rights. For we read indeed in ancient Histories, that the *Pagans* took by strong hand the Children of Christians out of their Fathers Houses, and drag'd them to the Temples, where they forced them to bow their knees before the Idols: But we do not read, that ever any *Pagans* ascended to this excess of cruelty. And at this day they will make an Action of Justice, of what the Pagans regarded only as a Tyranny and a manifest violence. I cannot comprehend, how those, that name themselves Christians, can do a thing so contrary to the Spirit of Christianity, which never forces, seduces, or deceives Consciences.

XXII. This Declaration has something more enormous than the cruelty of *Pharaoh*, nay even than that of *Herod the Ascalonite*. The first ordained, that the Male Children of the *Hebrews* should be drowned, and the second, that they should be massacred. But they would do something worse at present in *France*. For they endeavour not to seduce simple Infants, but that they may deprive them of their Salvation, which is a thousand times more precious than life. The sorrow of the *Hebrew Parents* was without doubt very great, when their dear Children were ravished out of their Bosoms and Arms, to be precipitated into *Nilus*, or to have their innocent Blood shed by merciless villains. They had however this Consolation, that Death instead of separating their Children from felicity made them enter thereinto: whereas the *Roman Catholicks* leave the perishable life, and take away the eternal, so that the Children

of the Reformed, who are educated in the *Roman* Religion, are doubly dead, and doubly loſt.

XXIII. *Spain* paſſes for one of the moſt rigorous and inexorable, and their Inquiſition for an Invention, as barbarous and unnatural, as can fall into the mind of Man; yet has it never been adviſed in the midſt thereof to take away the Children of thoſe, whom they eſteem ſuſpected of a Pretended Hereſy or of Judaiſm: They have yet amongſt them ſome Humanity, ſome Compaſſion for Child-hood, and ſome reſpect for Parents, from whom they will not take away the Right, which God and Nature have given them over their Iſſue: But if they are found to have ſentiments ſuſpected by the Religion of the Country, they meddle not with the Children, but with thoſe that have them in charge. Whereas in *France* they will ſurpaſs the cruelty of the *Spaniards*, they tear away the Children from their Parents, for to precipitate them into a gulf, from whence there is no getting forth.

XXIV. It ſeems alſo, that the Adverſaries of the Truth have ſtudied the policy of the *Turks*, who in their Conqueſts take every ſeven years one Male out of each Houſe, which they call the Children of Tribute, whom they raviſh only from the *Chriſtians*. I leave any one to judge the Tears and Regrets that follow this violence. Theſe Children thus taken away, are inſtructed in the *Mahometan Religion*; afterwards when they come to Age, although they have been *Chriſtians*, they become notwithſtanding the moſt rigid Enemies of the Chriſtians. For the Daughters, they take only thoſe that are moſt Beautiful, who are ſent to *Conſtantinople* to be encloſed in the *Grand Seigniors Serraglio*, and in thoſe of his principal Baſſa's. They paſs farther at this day in *France*: they treat the faithful Subjects of the King,

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as those of conquered Countries, and the Children of *French* men are considered as the Children of Slaves, who are not permitted to educate them according to their own Religion, but according to the Religion of the Lord, to whom they appertain: They are made to renounce the Truth either willingly or by force. Many of the revolted complain, that they have been forced in that, which ought to be most free: And what will not be done upon timorous and fearful Children?

XXV. But it is a small matter with the Adversaries of the Religion in *France* to exceed the *Spanish* cruelty, they must yet go beyond that of the *Turks*. In effect the *Turk* takes but one Male in seven years: but in *France* the Declaration imports, that all the Children a man shall have, as soon as they shall have attained to the Age of seven years, shall be exposed to the discretion of those, that demand only their Damnation. The *Turk* takes not the Daughters, who are not brought under the hardness of this subjection, unless they be provided of a singular Beauty: But in *France* they take the Females, as well as the Males, the ugly as the handsom, the Poor as the Rich: Which is a Barbarity beyond that of *Pharaoh* and *Herod*, who extended not the Injustice of their Decrees upon the Daughters, and demanded only the death of the Males.

XXVI. And for fear it should be imagined, that I will here use Exaggeration, I beseech all those, who shall read these Considerations, to observe, to how many Mischiefs this Declaration will open the Gate. The Reformed will no longer be Masters in their own Houses: The Priests, the Monks, the Missionaries, the Bigots of both Sexes will enter into them, when they please, nor shall one dare refuse to open them the door; they will take the Children aside in the presence of their

Parents, they will have the leisure to cajol them as long as they please, none daring to contradict, or whisper the least word against it, upon pain of being treated as Rebels and Criminals, and having upon their backs all the Powers of the State. As to the Children, they will spare neither Presents, nor Caresses, nor flattering Terms, nor Lies, for to seduce them, they will represent to them, that they shall be out of all fear of chastisement, that they shall be free, that they may give themselves to the Pleasures they like best. And although the greatest part of these Children should not have any inclination to follow the deceitful voices of the Seducers, if yet they pronounce but the least word, which may have a double interpretation, or if they make but the least doubtful sign, behold the Fathers deprived of their Children, who shall be drawn into Covents, from which perhaps they shall no more get forth, and where they shall be obliged by Menaces, and Torments to finish, what they had begun by their Condescendence to Promises and Flatteries.

XXVII. It is a false zeal, which the Adversaries of the Religion testify, that they are solicitous for the Salvation of the said Children, and that they will educate them better than their Fathers would. In the mean time they will not permit them either to read the Word of God, or to be instructed in the Truth by amicable Conferences. They will not wait till they are come to a perfect Age, for to make their Abjuration more maturely, and with greater Knowledge. But they will take them upon one word, inconsiderately pronounced, and will oblige them to Apostacy. Besides if we may be permitted to judge of the future by the past, one may well be persuaded, that they labour not so much in the Church of *Rome* to make men wise and devout, as to

render

render them Superſtitious, Idolaters, and envenomed againſt the true Religion. Which is done in imitation of the *Turks*, who educate the Janizaries, being the Children of *Chriſtians*, and *Chriſtian Renegadoes* in a ſtrong averſion againſt *Chriſtianity*.

XXVIII. *And that for this purpoſe they may be received to make Abjuration of the Pretended Reformed Reformed Religion.* Of what can Children between ſeven and fourteen years make Abjuration? Aſſuredly of that of which they have no knowledge, For to make Abjuration of a Religion, one muſt know the Errors and Inconveniences thereof: Are Children between ſeven and fourteen years capable of this? And can their Abjuration be held for valid, if there be any conſideration of that Juſtice and Equity, which ought to be obſerved in all things? If a Child in a tender Age makes a Renunciation of his Paternal and Maternal Rights, this Renunciation is held for null: For far much ſtronger reaſon ought a Renunciation of his Religion to be eſteemed null, and Abjuration is nothing elſe. And if Children fall into this Unhappineſs, it ought to be reputed as a weakneſs of their Age, and therefore to be eſteemed, as if it had not hapned: What Children, how great hopes ſoever they may give for the future, are capable to conceive, how enormous a Sin, Apoſtacy is, ſince they know not the terrible conſequences of an Abjuration lightly made, which irritates *GOD*, and ſcandalizes Men? It is then with reaſon, that thoſe, who have heard ſpeak of the *Declaration*, ſcoff at it. For certainly *France* will make all Strangers laugh, when they ſhall come to read it, and they will not fail to ſay, that thoſe who counſelled the receiving of Children at the Age of ſeven years, were yet more childiſh than the Children themſelves.

XXIX.

Parents, they will have the leiſure to cajol them as long as they pleaſe, none daring to contradict, or whiſper the leaſt word againſt it, upon pain of being treated as Rebels and Criminals, and having upon their backs all the Powers of the State. As to the Children, they will ſpare neither Preſents, nor Careſſes, nor flattering Terms, nor Lies, for to ſeduce them, they will repreſent to them, that they ſhall be out of all fear of chaſtiſement, that they ſhall be free, that they may give themſelves to the Pleaſures they like beſt. And although the greateſt part of theſe Children ſhould not have any inclination to follow the deceitful voices of the Seducers, if yet they pronounce but the leaſt word, which may have a double interpretation, or if they make but the leaſt doubtful ſign, behold the Fathers deprived of their Children, who ſhall be drawn into Covents, from which perhaps they ſhall no more get forth, and where they ſhall be obliged by Menaces, and Torments to finiſh, what they had begun by their Condeſcendence to Promiſes and Flatteries.

XXVII. It is a falſe zeal, which the Adverſaries of the Religion teſtify, that they are ſolicitous for the Salvation of the ſaid Children, and that they will educate them better than their Fathers would. In the mean time they will not permit them either to read the Word of God, or to be inſtructed in the Truth by amicable Conferences. They will not wait till they are come to a perfect Age, for to make their Abjuration more maturely, and with greater Knowledge: But they will take them upon one word, inconſiderately pronounced, and will oblige them to Apoſtacy. Beſides if we may be permitted to judge of the future by the paſt, one may well be perſuaded, that they labour not ſo much in the Church of *Rome* to make men wiſe and devout, as to

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XXIX.

XXIX. *And that it ſhall not be in the power of their Fathers or Mothers to give any impediment thereunto, upon any pretence whatſoever.* The two moſt Auguſt Characters are thoſe of Kings, and of Fathers: They are both the Images of *GOD*, and the only Images, that Men ought to reſpect. The one ought ſo to act, that the other be honoured and reſpected, to the end GOD be not offended, nor his Commandment tranſgreſſed, which imports, that Children ought not only to honour their Fathers from whom they have received their Being; but their Kings alſo, who ought to be the Fathers of the people. For this purpoſe, Fathers ought to bring up their Children in the fear of, and an inviolable reſpect for their Kings; and Kings alſo ought to be the Conſervers of the Paternal Authority entire over the Children. But ſee here a wonderful thing, that Kings will no longer be the Guaranties of the Paternal Authority, but that they will declare againſt it, and be aiding to a Kind of Rebellion. With what Pretext ſoever they will colour this Action, it will be alwaies found directly contrary to Divine and Humane Laws. For in fine it muſt be ſuppoſed, that Kings cannot be more illuminated, ſince they are men, than private Perſons, nor more affectionate for the Salvation of Children, than thoſe that have brought them into the world. And after all in matters of Conſcience, Kings ought not to employ other means for to attract them, than perſuaſion, and that with ſuch Perſons, as are in a ſtate of diſcretion.

XXX. But what will be the effect of this Declaration, is, that when Children ſhall be deſirous to commit the blackeſt and hideouſeſt of Rebellions, they may do it without fear of puniſhment, they will alwaies find a Declaration to authorize them, and a multitude of Protectors, who will make a great Muſter of the Royal Au-

Authority to ſupport them. Parents ſhall bring Children into the world, without having the liberty to correct them, or withdraw them from their Deviations, nay even without having any Right over them: They ſhall no longer be Maſters over a debauched Son, if he ſhall but threaten them to betake himſelf to the *Roman Religion.* In vain ſhall *GOD* have commanded Children to obey their Fathers and Mothers, with Promiſe of a long life upon the Earth: See here a Declaration, which frees Children from Paternal Obedience, and at the ſame time deprives them of the Promiſe & Benediction, which ought to accompany the obſervers of this Command. But I fear much, that the Children, which ſhall be puſht on to this exceſs, will precipitate themſelves at laſt into another, to wit, to be diſobedient and unfaithful to their Soveraigns: This will not be the firſt time, that thoſe, who have fomented the Rebellion of Children againſt their Fathers, have found the effects of this Rebellion againſt themſelves. For this reaſon ought all Soveraigns, who are well adviſed, to ſupport the Authority of Fathers over their Children, for fear leaſt GOD ſhall chaſtiſe them, becauſe of the Licences, and by the Licences which they ſhall have permitted: For of an evil Child has never been made a good and faithful Subject.

XXXI. But yet what Impediment could one oppoſe to the Adverſaries ſupported by the Royal Power, which they have unjuſtly prevented? It would aſſuredly be the way to run themſelves into certain Ruine, ſince thoſe, who are moſt animated to the deſtruction of the Reformed, are now their Judges. The Arms, the Magiſtrates, all is at their Devotion. Who ſhall dare for the future to ſupport the poor Churches in their oppreſſion? What knowledge ſoever Men have of their Integrity, of their Innocence, of their Zeal, and of their Fidelity,

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many retire from them, and the mighty abandon them: It would then be neither Prudence, nor yet Conſcience to oppoſe ſo violent a Torrent. Beſides, that which is added *upon any Pretence whatſoever*, is a Reaſon uſeleſs enough. For no man of good ſenſe will expoſe himſelf to reſiſt: All that he can do, is to implore the Laws, Juſtice, and the King himſelf to ſuccour him: But this will be to complain to the Wind, ſince at the Court there are no longer any Ears, that will hear the Reformed, nor any Hearts ſenſible of their Dolors. They will find every where only hardned Hearts, ſince even the Guaranty of the Paternal Authority, who is the King, has declared himſelf againſt them: They muſt ſee with their Eyes, what they cheriſh moſt, and what they have conſecrated to GOD, raviſhed from him and them by the means of Fraud and Violence.

XXXII. *Derogating for this purpoſe, as much as ſhall be neceſſary from our Declaration of the firſt of February.* 1669. Indeed after having derogated from above ſixty Declarations given in favour of the Reformed, after having derogated from the moſt Holy Laws, and from Divine and Natural Rights, they may well derogate from the Declaration of the year 1669. Yet will it be good to know, in what manner this Derogation is made. In the Year 1665. There was a Declaration publiſhed, of which this laſt is but the Renewing: But foraſmuch as ſince that, in *France* there was taken up a Reſolution of War againſt the *United Provinces*, who make Profeſſion of the ſame Religion with the Reformed of *France*: It was feared, that the *Hugonots*, who had received ſo great a diſcontent by the Declaration of the year 1665 (which tended to the utter Ruine of their Houſes and Churches) would not liſt themſelves againſt thoſe of their Communion; and that for this purpoſe

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it would be neceſſary to give them ſome ſatisfaction: They therefore not for any good-will, they bare them, but meerly for their own ſelf ends, and for a time only derogated from the Declaration of the Year 1665. by the Declaration of the Year 1669. As long as the War laſted, this Declaration continued: when the Peace was made, the Reformed underwent vexations of another Nature. In fine the Cabal of their Adverſaries was ſo prevalent with the King, that they have procured the laſt Declaration of the preſent Year 1681. An unheard of and every way ſtrange Declaration, as all Perſons may eaſily perceive.

XXXIII. *Conformably thereunto, it ſhall be at their Choice after their Converſion, to return unto the Houſes of their Parents, there to be nouriſhed and maintained.* The Adverſaries in one only Action aim at two Ends. For firſt they conceal not, that they do all they can, by all ſorts of ways to ſeduce the Children of the Reformed, and draw them unto the Superſtitions of their Belief. Afterwards they intend to make uſe of the ſaid Children, for to embroil their Fathers Houſe, according to the Counſels their Seducers ſhall have given them, and the Promiſe they ſhall have made, of protecting them againſt the Paternal Authority. And it is not to be doubted, but that ill-natured Children (of which there are but too many) ſeeing, that thoſe who have brought them into the world, cannot forbear looking askew upon them, and depriving them of a part of the Tenderneſs they had for them, will take occaſion to mutiny, to ſpeak arrogantly, and to forget the Reſpect they owe them. On the other ſide they will affront their Brothers and Siſters, who ſhall not have done the ſame thing, they will play the Maſters over them, and if any one reſiſt them, they ſhall be ſupported by the

Monks, and by ſome Magiſtrates, who will find their Advantage in making themſelves the Miniſters and Executors of the Adverſaries Paſſions. In fine it is not to be doubted, but they will be brought up to Rebellion: for they will be ſo many Spies, to reveal all they ſhall have learnt, heard, and perceived; and the poor Fathers of the Family ſhall have this Regret, that the wickedeſt and moſt depraved of their Children ſhall ſerve only to bring Ruine and Deſolation upon thoſe, from whom they have alwaies received a ready and faithful Obedience.

XXXIV. *Or to retire elſewhere, and to demand of them for that purpoſe a Penſion, proportionable to their Qualities and Eſtates.* If the Adverſaries ſee, that the Children, they ſhall have ſeduced, are firm to perſiſt in the Revolt, they will then permit them to return unto the Houſes of their Fathers, and even exhort them thereunto for the Reaſons here before declared. But if they are not aſſured of the Perſeverance of the ſaid Children, they will in no wiſe permit them to return, but will keep them in Monaſteries or Schools, till they ſee them thorowly ſeaſoned with the Error, they ſhall have taught them. As to thoſe that ſhall return, however things go, the Adverſaries pretend to have in them Inſtruments to trouble the Repoſe of the Reformed Families, and to make them hate their lives.

XXXV. See here, what will happen thereupon, the Children being returned unto their Fathers Houſe, there will arrive one of theſe two things: Either they will ſay nothing to them; or they will reproach them with their Apoſtacy. If nothing be ſaid to them, they may freely make themſelves Maſters of the Houſe, and licentiouſly outrage their Brothers and Siſters: They will do more: for they will ſolicite them to follow their Exam-

Example (according to the Inſtructions, the Adverſaries ſhall have taken care to give them) and the Fathers ſhall not have Power to chaſe theſe Peſts out of their Houſes, before they have infected them. But if in their Fathers Houſe the Children ſhall be reproached with their Apoſtacy, and endeavours uſed to bring them to a ſalutary Acknowledgment and Repentance of their Fault, there will yet happen one of theſe two things. Either the Children will be touched with what ſhall be ſaid to them, and will renounce their Impiety, and then there will ſoon be at their heels a cruel pack of Adverſaries, who will ſeize on them, and proceed criminally againſt them, as againſt Relapſed, the weakneſs of their Age being no ſhelter to them againſt the attaints of Injuſtice: For ſince the Adverſaries dare affirm, that Children, being come to the Age of ſeven years, are capable of choice in matters of Religion, they will without doubt puniſh them, as capable of committing Faults with Knowledge. Beſides that, this will be a fair overture to Ruine the Fathers Houſe, for having dared to deſtroy in the mind of their Children a Belief, which they had planted in them, and which they will impute to them to have eradicated only by Menaces and Violence. But if the Children ſtand out againſt the amicable and zealous exhortations of their Parents, and complain of them, then is there yet a ſpecious pretext to perſecute the Fathers by taking away their Children, and with their Children a great part of their Eſtates for to maintain them.

XXXVI. As to this, *Penſion proportionable to their Qualities and Eſtates.* It is not to be doubted, but they will make it mount ſo high, as to ſwallow up the greateſt and cleareſt part of their Revenues: For we muſt

not expect any Charity, any Diſcretion, any Moderation, or any regard from our Adverſaries, ſince they are capable to trample under foot Nature, and Law, and (I ſhall preſume to ſay it) even God himſelf. There is nothing, but they will attempt, neither will there be any thing, they ſhall have attempted, but they will bring to paſs: ſo that to pamper up a Child, rebellious to God and Man, a whole Family muſt ſuffer or faſt. And for to compleat the impiety, it will be found, that this Child will haſten the days of his Father and Mother, and bring them to the Grave through Regret, to ſee their dear Offſpring in the way of Damnation; and what is horrible to think, this Child ſhall be the fatal Torch to fire his Houſe, and the Inſtrument to impoveriſh his Family.

XXXVII. *The which Penſion the ſaid Parents ſhall be obliged to pay quarterly to their Children.* There is abundance of Gentry in *France*, who are very ill furniſhed with Money, and better provided of Titles, than of Treaſure. Upon them will the ſtorm of the preſent Declaration principally fall. For ſince it is the Gentry, who are moſt preciſely aimed at, and whoſe Revolt or Ruine the Adverſaries of the Truth do more particularly conſpire: All imaginable Endeavours are uſed to bow them and draw them to Superſtition. But if they think to reſiſt, means are ſoon found out to bring them to Deſolation: For in this point the Adverſaries are very ingenious: For ſince they are the ſupream Judges of the Reformed, as well as their adverſe Parties, it is not to be doubted, but they will make this Penſion mount very high, and be very rigorous in exacting the Payment thereof every Quarter without Mercy: ſo that the cleareſt Revenues being diſſipated, and the Lands engaged, the Houſes will be ruined and extinguiſhed, nothing will be left ſtanding, but thoſe, that ſhall have be-

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taken themſelves to the *Roman* Catholick Religion, for whom they will have been careful to preſerve the Goods, whil'ſt their Brethren ſhall, like poor vagabonds, wander about the World, except they will do, as they have done.

XXXVIII. *And in caſe of Refuſal, We will, that they be thereunto conſtrained by all due and reaſonable ways.* A Man need not be a great Aſtrologer, for to Divine, what theſe due and reaſonable ways are, which will be found to be nothing leſs than ſo. In effect can this Name be given to the ſeizing of Revenues, to the Impriſoning of Bodies, to the ſearching after divers Impoſtures and Calumnies, for to proſecute the Reformed criminally, if it be poſſible? For ſince the Councel of His Majeſties Conſcience have ſet themſelves, maugre all Juſtice, to ſupport the Children againſt their Fathers, the ſame Councel will without doubt make no ſcruple to ruine the Fathers in favor of the Children. It is a conſequence eaſily gathered by every one, which is founded not upon Words, but upon the hainous Facts, which have hitherto appeared.

XXXIX. Which way ſoever the Reformed turn, there are ſnares laid, for to entrap them into Miſeries, and *Frenchmen* their Brethren do to them in the midſt of a profound Peace, what their Enemies would not do to them in the midſt of a cruel War. Let them complain or not complain, let them ſpeak or hold their peace, let them caſt themſelves at the Feet of the Miniſters, or let them not importune them: They will have no Peace with them, except they revolt: It is at their Souls, and at their Salvation, that they aim; if they cannot pluck from them theſe things, all the Fury of the Adverſaries is turned againſt their Perſons and their Eſtates. Can there be any thing more rude, than the prohibiting of

them

them to go out of *France* even with the abandoning of all things? Their Adverſaries will have them ſtay in the Kingdom, and that for no other end, but that they may daily torment them, and force their Conſciences. God be Judge between them and their Adverſaries, and render to every one according to his Actions, and the malice of his Heart.

XL. *And foraſmuch as We have been informed, that many of our Subjects of the Pretended Reformed Religion have ſent their Children to be brought up in Foreign Countries, where they may take up Maxims, contrary to the good of the State, and to the Fidelity which they owe Us by their Birth.* Since the Reformed have a perfect knowledge of the evil Intentions of their Adverſaries againſt the Salvation of their Children, as well as againſt their Peace and Repoſe: they have ſent their Children out of the Kingdom, to ſecure them from the Raviſhments and Ambuſhes, which were perpetually laid for them by the Catholicks, paſſionately bent upon their Perſecution, who fretting, that they could not diſpoſe of theſe Children at their pleaſure, come in fine to a moſt unjuſt conſtraint, for to oblige the Fathers to recall them: And at the ſame time, that the Fathers are forbidden to keep their Children abroad, they are tacitly forbidden to be inſtructed in foreign Languages, in Traffick, and in all that may be uſeful to them in the courſe of their lives. For paſſion has ſo prepoſſeſſed their Adverſaries, that for to forbid them one thing, they make no ſcruple of forbidding them all.

XLI. It is manifeſt, that by the *Foreign Countries*, to which the Reformed ſend their Children, are meant *England*, *Germany*, and the *United Provinces*: For ſince they ſend them out of *France* for to avoid Perſecution, it is not to ſend them into places, where the Catholicks are Maſters

fers, but only into ſuch Places, where there Conſciences may be free, and out of the Ambuſhes of Seducers. Now there was never found any Reformed, who has proved the worſe *Frenchman* for having travelled, or even been educated very young in theſe Countries, and I defy even the Catholicks themſelves to ſay truly, that they have been exhorted to have leſs fidelity for their King. The Reformed all the World over have no Maxims contrary to their Obedience, and thoſe, who have read the Holy Scripture, know infinitely better the Submiſſion, they ought to pay to their Soveraigns, than thoſe, that are educated in the *Roman* Religion, who are brought up in this Belief, that Popes are above Kings, and may depoſe them.

XLII. In effect the Reformed Religion has no ſentiment concerning the Authority of Kings, and the Obedience, which is due to them, but what are moſt ſubmiſs, and moſt advantageous for Princes. The ſame thing cannot be ſaid of the *Roman Catholick Religion*, as will be one day verified. And it is alſo found, that all the Subjects of the King, who have taken evil Impreſſions, have imbibed them only in the *Catholick Religion*, which hath Maxims directly contrary to thoſe that good and faithful Subjects ought to have, who ought to acknowledge none above their King, but GOD, who is he, by whom Kings reign. So that if there muſt be a prohibition made of going out of the Realm, it ought to be made to the *Catholicks*, and above all not to permit them to travel into *Italy*. For if there be in the World a Country, where one is corrupted (how good natured, and how vertuouſly diſpoſed ſoever he be) it is this, from whence we ſee young people return very impious, very extravagant in all ſorts of vices, and moſt accompliſht in evil Maxims. Theſe nevertheleſs are the Places,

whither

whither the *French* Youth is sent, and if the Reformed would send their Children thither, Permission would far more easily be granted them, than if they would send them into Countries, exempt from the vices of *Italy*.

XLIII. Since the Catholick Youth is as much (or more) susceptible of evil Instructions, as the Reformed, a Prohibition ought to be made to all the Subjects of the King, of what Religion soever they be, of sending their Children into Foreign Countries; or else a general Permission granted to let them go: But to make an exception only of the Reformed, is what discovers Passion and Injustice a thousand leagues off.

XLIV. It is well enough known, that this fine Councel comes from the *Jesuits*, and the Instrument, by whom they have made it be given, is sufficiently known in the World: It is they, that have found this imaginary Pretext, that the Children of the Reformed may take Maxims in Foreign Countries, contrary to the Fidelity, which they owe to the King. But they ought to hold their peace, for if pernicious Maxims be taught, it is in their Houses, their Colledges, and their Seminaries. I will not touch this string, for all *France* sufficiently understands it, and there have been seen two detestable Consequences, for to doubt of it. I shall only say, that they teach Maxims, not only contrary to the Fidelity and Obedience that is due to Kings; but also to the respect and veneration of their Sacred Persons. Thanks be to God, there has not been seen any Reformed, nor any one that has frequented them, who, has dared to think, what these Pernicious Politicians have not feared to commit, whereat a good part of *Europe* has groaned. Let them return then into their Covents, and not come themselves to give us occasion to stir past matters,

ters, the ſtink whereof will not fail to excite againſt them all good and vertuous people.

XLV. *We moſt expreſly enjoin them to recall them without delay.* It is plain, how much they take this affair to heart, ſince it ſeems, as they preſs it, that the return of theſe Children ought to be the ſafety of the State. What will be done with them in *France* at their Arrival, will ſoon be diſcovered. *Rome* ſo ſtrongly fears, leſt this Prey ſhould eſcape, that ſhe is impatient, till ſhe makes it fall into the ſnare ſhe has laid for it. For ſhe will not have any delay. Thus the Adverſaries are eager to Evil, and ſlow to Good: when there is a motion of giving any eaſe to the Reformed, there are terrible Put-offs and Niceties; but when there is any Injury to be done them, it is carried on with unheard of precipitation.

XLVI. *Upon Penalty (to thoſe that have viſible Eſtates) of being deprived of their whole Revenue during the firſt year, and of one half of the ſaid Revenue, during all the time that they ſhall keep their Children in Foreign Countries.* See here a ſtrange means to take away, without Right or Reaſon, the Income of the Eſtates, poſſeſſed by thoſe of the Refor. Religion, which their Enemies will deprive them of under one pretence, or other: For although they obey at preſent, ſome other ſtumbling-block ſhall not fail to be put in their way, to make them fall into Poverty. It is in vain for them to cultivate their Lands, they ſhall not enjoy the Fruits thereof, to the end the Word of God (*Deut.* 20.) may be accompliſhed in them. *And the Fruit of thy Land, and all thy Labours, ſhall a Nation, which thou knoweſt not, eat up: and thou ſhalt be only oppreſſed, and cruſhed away.*

XLVII. *And as to thoſe, who have no viſible Eſtates, they ſhall be obliged to recall their ſaid Children, upon penalty of being Fined proportionably to their Goods and*

Professions: And they shall be forced to pay the said Revenues and Fines every year, until they shall have actually brought back their Children. These will not fail to be yet worse treated than the former: because their Adversaries will feign to believe, that they are much richer than they are, thereby to enhance their Fines. But that, which is here the most grievous, is, that the Estate of the Father will depend on the discretion of a Child, who finding himself at liberty from his Exhortations and Corrections, will be glad to stay in the places, whither he shall have been sent, and will take no care to return for any Command that shall be given him. Perhaps there will be found some one, that will under hand contribute to his expences: and perhaps also those, that seek the Ruine of the Father, will not fail to furnish the Son, in hopes of reimbursing themselves an hundred times over by the great Fines, which they pretend to make the Father pay every year.

XLVIII. *We forbid our Subjects to send for the future their Children into Foreign Countries before the Age of sixteen years.* That is to say, only after they shall have used all their endeavours imaginable for to bring them to their Opinions But here it must be observed, how Malice blinds the Adversaries of the Reformed: since however crafty they are, they fall nevertheless into Contradictions. They will have Children at the Age of seven years capable to make a legitimate and authentick Abjuration of the Religion of their Fathers, wherein they shall have been educated, with discernment and knowledge of the Cause; we see thereby, that they give them an Ability, which they no way have. And on the other side they make them pass for wholly weak at an Age more advanced, as if they were liable to take all the Impressions, that are inspired into them, and that those, who have

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according to the Supposition of the Adversaries) Light and Judgment enough for to make choice of Religion, cease to have it for to forget their Obedience and their Duty. Passion surely is a terrible thing, it sometimes offuscates the cleerest Wits, and causeth the wise of the World to be surprized in their Crafts.

XLIX. According to the Pretence and Reasoning of the Adversaries, it would be much better to leave the Children in Foreign Countries, till they had attained the Age of sixteen years, and then recall them, than to expect, till they have passed that Age, for to send them. For it is exactly the Age, wherein the mind of young people, not being yet well formed, is very susceptible of Novelties; and the Impressions, which they take between sixteen and five and twenty, continue sometimes all their Life. But the Adversaries do, as do all the Inventers of strange and unheard of Actions, who, for want of good, and solid Reasons, make use of every thing that comes into their head, how frivolous and absurd however it be.

L. *Also we give in Command to our Beloved & faithful Councellors, the Persons holding our Court of Parliament at Paris*, &c. The most august Parliament of *France*, and the first Senate of the World is far more obliged to observe the Laws of God and Nature, than those, which Passion and the particular Interests of Men make them invent every moment against the repose of the true Church. But if Men fail to do their Duty, God does what is convenient for his Glory, and for the Preservation of his Church, to the Confusion of her Enemies. The same Artifice, which the Adversaries have employed to prepossess the mind of his Majesty against us, has been also made use of to animate divers of the Parliament against the Reformed: Others have well known their

good Right and their Innocence, but Fear has ſtopt their Mouth. But however it be, the Reformed Church will always make to herſelf Application of the excellent Promiſes of our Lord. *No Weapon, that is formed againſt thee, ſhall proſper, and every Tongue, that ſhall riſe againſt thee in judgment, ſhalt thou condemn, Iſai.* 54. 17.

LI. It ſeems they would by this preſent Declaration (and by many others, that have preceded it, and which are no leſs pernicious, as alſo by thoſe, that ſhall follow it, which will be every day worſe and worſe) drive the poor Reformed into deſpair by putting their Patience to the extremity. For if they have Reaſon to rejoice, that they are ſubject to the greateſt and moſt glorious of all Kings: They have alſo much regret to ſee him perpetually ſurrounded by their moſt mortal Enemies, who deſire nothing elſe, but that the Reformed, ſeeing themſelves ſo many ways tired and haraſſed, more reproachfully uſed than Slaves, ſhould be tranſported to ſome exceſs, whereby they might take occaſion to waſh their cruel hands in their Blood: For what elſe can we believe, after what we ſee done to them every day?

LII. A man need not be very clear ſighted for to judge, that they deſign wholly to extinguiſh the Reformed Religion in *France*. Whether this ſhall come to paſs, or whether it be a thing poſſible, God knows: For how wretched ſoever we are, he, who protects the Church, is great in Counſel, and magnificent in means, he abaſeth thoſe, whom he has elevated, & raiſeth up thoſe, whom he has brought down. Happy are they, by whom he begins his Chaſtiſements; but moſt unhappy are they, of whom God makes uſe, as of Rods, for to afflict his Children: for when he has duly corrected them, he caſts at laſt the Rods into the Fire. One thing ſupports the Reformed

in the great number of Calamities they undergo, which is, that they ſuffer nothing, but that the people of God have heretofore ſuffered: In effect it would not be juſt, that their Fathers having walked through a path of Thorns, they ſhould have a Path of Flowers and Pleaſures in this World; which is the Portion of the reprobate Church. They are aſſured then, that God will ſupport them in their Anguiſhes by his Spirit of Conſolation and Efficacy, and in this certainty they prepare themſelves for all ſorts of Events.

LIII. What is moſt to be lamented in all this, is, that if the Reformed Religion ſhould come to be extinguiſhed in *France*, it cannot but be a moſt certain Preſage of very great miſeries. This is what the Hiſtories of all Ages and all Nations amply ſhew: For the Places, from whence the Truth has been driven out, have been overwhelmed with divers Deſolations, as well with ſuch, as God ſends immediately from Heaven upon Earth, as with ſuch, as he exerciſes by employing ſecond Cauſes, as the Inſtruments of his vengeance. And although men ſee theſe things every day, and cannot deny them; yet ſo it is, that they become thereby neither wiſer nor better: They perſecute one another, the ſight of ſo many of Gods Judgments, manifeſted upon whole Nations, that are exterminated, not being able to deter them from their evil deſigns.

LIV. But God of his infinite Mercy be pleaſed to remove from the preſence of His *Moſt Chriſtian Majeſty* theſe dangerous Councellors, who continually conſpire only to make War againſt *GOD*, by outraging his Church, and driving away his Truth. God give to this great Monarch ſolid and ſure Counſels for the Conduct of his Realm, not according to the Prudence of the Fleſh and the World, but according to the fear of the Almighty,

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to the end that by this means his Reign may be alwaies happy and glorious. God be pleased to protect and bless those, that truly love the King and *France* without dissimulation, but through a pure Zeal and immovable Fidelity, of what Religion soever they make Profession, as well *Roman* Catholicks, as Reformed. But on the contrary God confound those, that under false Pretences and farded Reasons, do nothing but carry Impostures to the Ears of his Majesty against his best and most affectionate Subjects. *Amen.*

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